DUKE
UNIVERSITY
LIBRARY

Treasure Room

Mr. BALDWIN's

THANKSGIVING SERMON,

FEBRUARY 19, 1795.

A

SERMON,

DELIVERED

FEBRUARY 19, 1795:

BEING

THE DAY OF

PUBLIC THANKSGIVING

THROUGHOUT THE UNITED STATES.

By THOMAS BALDWIN, *A. M.*
PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON.

BOSTON: Printed by MANNING & LORING.

1795.

T. R.
E 182.91

PSALM XXXIII. 12.

BLESSED IS THE NATION WHOSE GOD IS THE LORD, AND THE PEOPLE WHOM HE HATH CHOSEN FOR HIS OWN INHERITANCE.

IN obedience to the call of the PRESIDENT of the United States, we are now, my brethren, aſſembled in the houſe of God, to offer Thankſgiving and Prayer to the "great Ruler of nations, for the manifold and ſignal mercies which diſtinguiſh our lot as a nation." And as God is this day publickly to be praiſed in the aſſemblies of his people, I have thought the paſſage now read, might be a ſuitable foundation for our preſent meditations.

This beautiful pſalm, whoever might be the penman of it, is evidently deſigned to ſet forth the power and goodneſs of God in ſuch an amiable light, as to excite our confidence, awaken our gratitude, and warm the devout paſſions of the ſoul with ſacred joy.

If we contemplate God either in his word or works, we ſhall find abundant matter for joy and thankfulneſs: "For the WORD of the Lord is right, and all his WORKS are done in truth. He loveth RIGHTEOUSNESS and JUDGMENT; the earth is full of the GOODNESS of the Lord."

From this view of the *righteouſneſs*, *equity*, and *benevolence* of the divine government, the pious pſalmiſt was led to exclaim as in the text; "Bleſſed is the nation whoſe God is the Lord, and the people whom he hath choſen for his own inheritance." That we may more fully enter into the ſpirit of the text, we ſhall attempt,

I. To ſhow when it may be ſaid of a nation, that the Lord is their God.

II. Conſider what evidence a people may have, that the Lord hath choſen them for his inheritance.

III. We may infer the duty and obligations of a people thus favoured and bleſſed.—In illuſtrating of which, we ſhall attend to ſeveral particulars contained in the proclamation.

I. Then, we are to ſhow when it may be ſaid of a nation that the Lord is their God.

As a nation we form a particular character, in diſtinction from that of individuals. As ſuch, we may exhibit the amiable features of virtue and religion; or the baſe picture of vice and infidelity. In this character we may receive temporal bleſſings, as the fruits and reward of virtue, and alſo ſuffer national calamities as the puniſhment of our vice and impiety.

Therefore, 1. When as a nation we acknowledge the eternal God to be the Creator, Preſerver, and Upholder of all things. When we acknowledge his univerſal dominion over all worlds, and all beings. And when we attribute thoſe divine perfections to him, which are neceſſary to form his exalted character, and render him the proper object of our love and eſteem.

2. When we acknowledge that ſyſtem of truth contained in the Bible to be *his word;* and as ſuch, reverence and obey its doctrines and precepts. When we cordially ſubſcribe to its divine originality, and reſt all our hopes of futurity on its precious promiſes. When we endeavour to imbibe its genuine ſpirit, and live agreeably to its dictates.

3. When we acknowledge him as the alone object of religious worſhip and adoration, in diſtinction from all falſe gods and idols. When at ſtated ſeaſons we attend upon his inſtitutions, and offer up our prayers and praiſes through that medium which he hath appointed.

4. When we acknowledge him as our rightful Sovereign, and live in ſubjection to his laws. For it can never be ſuppoſed that a people have choſen the Lord for their God, while they refuſe to have him reign over them. The very language of his enemies is, "Let us break his bands in ſunder, and caſt his cords away;" whilſt thoſe who approve of his government ſay, "The Lord is our Lawgiver, the Lord is our King, he will ſave us." And ſaid Jeſus, "Then are ye my friends, when ye do whatſoever I command you."

5. When we acknowledge his univerſal providence over all the works of his hands. If we rely upon his protecting care and providence, we ſhall manifeſt it, by appealing to his wiſdom to direct us, when involved in darkneſs and difficulty; and to his power to defend us, when ſurrounded by threatening dangers. And finally, in leaving the iſſue of our moſt intereſting concerns, to the righteous diſpoſal of Him who controls all human events.

6. And laſtly. When we acknowledge the Lord to be the Giver of all our mercies. Nothing can be more calculated to keep us humble and thankful, than to realize our dependence on God. "Every good, and every perfect gift, comes down from the Father of lights." A ſenſe of our own unworthineſs, and of the divine goodneſs in beſtowing favours upon us, will excite in us the moſt lively ſentiments of gratitude and undiſſembled joy; and will finally iſſue in thankſgiving and praiſe.

But we come

II. To ſhow, what evidence a people may have, that the Lord hath choſen them for his inheritance.

The terms very naturally imply each other; agreeably to the tenor of the new covenant, "I will be their God, and they ſhall be my people." And again, "I love them that love me."

Although this part of our ſubject may not appear ſo capable of proof as the former, ſince neither love nor hatred can be certainly known by the common courſe of providence, as one event happeneth to all; yet undoubtedly there may be ſome rational

evidence given, in favour of the people whom God hath choſen.

As 1. God's diſpoſing a people to chooſe him to be their God, is a clear evidence that he had previouſly choſen them for his inheritance. "Ye have not choſen me, (ſaid the Saviour to his diſciples, that is, firſt) but I have choſen you." They had indeed choſen him with all their hearts; but this was conſequent upon his choice, and therefore could not be the cauſe, although it was the beſt evidence of their being his people. "We love him, becauſe he firſt loved us." But we obſerve,

2. Special, and remarkable inſtances of divine interpoſition in behalf of a people, naturally lead us to conclude that God hath choſen them for his own.

Of old he choſe the ſeed of Abraham for his people, and Jacob for the lot of his inheritance. And, although he ſuffered them for a ſeaſon to be afflicted by their enemies, yet when the ſet time was come for their deliverance from Egyptian bondage, his arm was made quite bare in the ſight of the nations.

The children of Iſrael at this time were ſunk under the moſt abject ſlavery. They indeed groaned under their bondage, but had no idea of deliverance; and by being ſo long accuſtomed to ſerve, they had quite loſt the ſpirit of enterpriſe. Yea, they were ſo far inured to their wretched condition, and ſo indifferent to the cauſe of freedom, that after Moſes had exhibited his credentials, and given the moſt unequivocal proof of his being ſent of

God to liberate them from their vile ſervitude, they were ready upon almoſt every appearance of difficulty or danger, to raiſe their clamorous voices and ſay, "Let us alone that we may ſerve the Egyptians." But their drooping ſpirits were finally cheered, and with one conſent they rallied round the ſtandard of freedom. And while the Egyptians for their cruelty, were viſited with various *plagues*, and were now mourning the loſs of their firſt-born, under cover of the night they made their eſcape. But the tyrant of Egypt ſoon determined to purſue them.

The ranſomed tribes not being furniſhed with weapons of defence, in order to eſcape the Philiſtines, took their rout by the way of the wilderneſs; and were now encamped between Migdol and the Red Sea. Imagination itſelf could ſcarce conceive of a ſituation more diſadvantageous and diſtreſſing than theirs. The ſea ſpread itſelf in their front; on either ſide they were incloſed by inacceſſible mountains. *Habiroth* on one ſide, and *Baal-zephon* on the other, forbade their flanking off. Whilſt in their rear they beheld their late imperious maſter, with all their tyrant bands, in crowded columns advancing towards them; glittering in armour, and amply furniſhed with the whole apparatus of death!

At this critical moment when ruin appeared inevitable; Moſes, who had the moſt perfect command of himſelf, endeavoured to calm their fears, and excite their confidence in God. "Stand ſtill," ſaid he, "and ſee the ſalvation of the Lord." The cloud which led their way, inſtantly went back, and

ſtood as an impenetrable wall before the Egyptian hoſt. Moſes now took his awful rod, and ſtretched his hand out over the ſea, and the waters divided. Then, "the waters ſaw thee, O God, the waters ſaw thee, they were afraid, and the depths were troubled. He made the waters to ſtand as an heap, they were congealed in the heart of the ſea," until the choſen tribes had marched ſafely through.

But when one dark ſcene had paſſed, another equally diſtreſſing inſtantly opened to their view. They were now traverſing the barren ſands of Arabia beneath a burning ſun, and their ſoul fainted within them. No fruitful fields ſupplied their hunger, nor cheering ſprings allayed their thirſt. In vain they wiſh for the fleſh-pots of Egypt, or for the waters of the Nile. No human exertions could ſave them. The Lord again interpoſed, and the heavens ſupplied them with bread, and the rock followed them with ſtreams of living water.

The interpoſitions of Heaven were ſo viſible in behalf of this people, that an eaſtern ſoothſayer, after uſing in vain all the arts of magic to curſe them, was conſtrained to ſay, "The Lord his God is with him, and the ſhout of a King is among them."

When David upon a particular occaſion was celebrating the divine goodneſs, it brought to remembrance thoſe days of the right hand of the Moſt High, when God ſo remarkably interpoſed in their behalf; even when they were ſtrangers in the land. "And when (ſaid he) they went from nation to nation, and from one kingdom to another people, he ſuffered no man to do them wrong. Yea, he

reproved kings for their ſakes; ſaying, Touch not mine anointed, and do my prophets no harm." And thus he led them on to poſſeſs the promiſed land.

But we are called upon by the Man whom we delight to honour, thankfully to notice "the manifold and ſignal mercies which diſtinguiſh our lot as a nation." But where ſhall we begin! The various ſtreams of divine goodneſs have conſtantly followed us through all this wilderneſs.

The interpoſitions of a kind Providence towards us from the firſt ſettlement of this country to the preſent day, have been almoſt as conſpicuous as thoſe granted to Iſrael of old.

The groaning of our fathers under the perſecuting yoke of oppreſſion, although in their native land, was heard in heaven. Nor did they long groan in vain: for God was pleaſed to diſpoſe their hearts to unite, in forming the important deſign, of attempting a paſſage acroſs the pathleſs ocean, in ſearch of theſe weſtern ſhores. Numerous were the trials and diſappointments they experienced in leaving their native land; and many were the fears and diſcouragements with which they conflicted on the boiſterous ocean; until at length they diſcovered the Continent, and again trod on ſolid ground.

But how ſeemingly eaſy would it have been for the ſavages to have collected their numerous tribes, and hurled ſuch ſhowers of darts and poiſoned arrows upon them, as to have obliged them to quit the ſhore; or at leaſt to have harraſſed them in ſuch a manner, as to have prevented them from culti-

vating the ſoil, and in that way forced them to re-embark.

Various indeed were the ſcenes of diſtreſs through which the firſt adventurers paſſed; and various were the deliverances which they experienced. Death early diſcovered their infant ſettlement, and within leſs than five months after their firſt landing at Plymouth, ſwept away nearly one half of their number. Sometimes painted ſavages with hideous yells diſturbed their peaceful camp; and ſometimes famine with meagre viſage ſtared them in the face.

Three years after their arrival, they were brought to ſuch ſtraits, their proviſions being ſpent, when it was three or four months to harveſt, ſo that when they lay down at night they knew not where to get any for the morning; and for three or four months together they had neither bread nor corn. "Yet (ſaid they) we bear our wants with cheerfulneſs, and reſt on Providence." Nor did they rely in vain. God heard their cry and ſent them relief.

Thus when death, and ſavages, and famine, ſeemed all to combine againſt this feeble colony, God was pleaſed to give the high command, "Deſtroy it not, for a bleſſing is in it."

Heaven had undoubtedly deſigned this beautiful part of the creation, for nobler purpoſes than to lie an uncultivated waſte, for beaſts and ſavages to roam over. It was evidently marked out by Divine Providence, as the favoured ſpot, on which Liberty (which had long been impriſoned in other parts of the globe) ſhould erect her ſpacious temple.

But this high deſign was not then fully underſtood; and America, like a child in minority, for a long ſeaſon was under "tutors and governors" of a foreign appointment, until the fulneſs of time came for her to be free.

But time would fail, to recount the various wonders of divine goodneſs towards this land; or the numerous inſtances of oppreſſion from a foreign power, which led on to that memorable ſeaſon, which marked a new epoch in the hiſtory of the world—I mean the fourth of July, 1776, which announced the FREEDOM and INDEPENDENCE of America.

That auſpicious morn will long be remembered (and perhaps as long celebrated) as the political birth-day of this nation. Then our fathers in council aſſembled, made their ſolemn appeal to the great Judge of the univerſe, for the rectitude of their intentions, and the juſtice of their cauſe.

And, my brethren, were not the interpoſitions of Divine Providence quite viſible in our behalf, in diſpoſing the different States to lay aſide their local prejudices, and all unite in one great object? And did not Heaven remarkably ſmile upon our exertions? How ſurpriſing was the ſpirit of enterpriſe, which then appeared in every claſs of citizens! Our legiſlators in Congreſs, nobly oppoſed and effectually counteracted the ſubtle and perfidious politics of a nation, long ſkilled in the intrigues of war. And our young ſons, uninured to the dangers and hardſhips of a camp; but animated with the noble ſentiments of liberty, and led on by our immortal

WASHINGTON, encountered an army of diſciplined *veterans*, with a courage and firmneſs which would have done honour to Roman bravery. Unſubdued by difficulties, and unappalled by dangers, our troops were led on from conquering to conquer; one army after another falling into their hands, until our foes were obliged to ſubſcribe conditions of peace.

Shall we now, my brethren, aſcribe all this glory to ourſelves? No, we will ſay with the devout pſalmiſt, "If it had not been the Lord, who was on our ſide, now may *America* ſay; if it had not been the Lord, who was on our ſide when men roſe up againſt us, then they had ſwallowed us up quick." It was the God of armies which led our troops to victory and glory; and His forever ſhall be the praiſe.

Happy indeed is the nation whoſe God is the Lord, and the people whom he hath thus highly favoured.

We come now, as was propoſed,

III. To infer the duty and obligations of a people thus favoured and bleſſed. The two following inferences very naturally ariſe from the ſubject; 1. If we have choſen the Lord to be our God, it is our indiſpenſible duty to acknowledge, with thankſgiving, the numerous favours he confers upon us. 2. As we are dependent creatures, it is our duty to beſeech the kind Author of theſe bleſſings to continue them to us; and extend thoſe which we enjoy to all mankind.

In illuſtrating theſe obſervations, we ſhall attend particularly to the proclamation, upon which we are now convened.

1. We are called upon to offer thankſgiving "for the poſſeſſion of Conſtitutions of government which unite, and by their union eſtabliſh liberty with order." If ever a people were under obligations to the great Ruler of the univerſe, for the full and free enjoyment of their natural rights and privileges, we certainly are.* If we are not happy, we muſt blame ourſelves for it; for our modes of government are not the dictates of a conquering tyrant; but the deliberate choice of American freemen. No foreign lord has dominion over us: but our rulers are of ourſelves, and our governors proceed from among us. And as the moſt important offices, both in the Federal and State governments are elective; no *hereditary dunce* can ever be impoſed upon the people, but the man whoſe tried wiſdom, fidelity and patriotiſm, ſhall commend him to their choice.

But our Conſtitutions are ſaid to "unite, and by their union to eſtabliſh liberty with order." But why do they unite? Undoubtedly becauſe they ſecure the *equal rights* of all. We cannot reaſonably expect that either "union or order" will long prevail, where the eſſential rights of one part of the community are violated, and government is inſtitut-

* As a nation, we certainly enjoy every natural right; and if under any of the State Conſtitutions, any claſs of citizens do not enjoy equal privileges, the matter will undoubtedly be attended to at a proper time, and the grievance redreſſed.

ed and adminiſtered for the benefit of a part only, and not for the whole. May we ever conſider our rights unalienable, and in a conſtitutional way remonſtrate againſt the ſmalleſt infringement.

2. We are directed to offer public thankſgiving to God, "for the preſervation of our peace, foreign and domeſtic."

A moment's reflection, my brethren, will convince you of the propriety of this remark. For notwithſtanding the embarraſsments which our trade hath ſuffered on the ſeas, and the many unprovoked inſults offered to our flag; we have ſhown ourſelves ſuperior to thoſe who have injured us, by deſpiſing rather than retaliating their crimes. And although our weſtern border has been partially diſtreſſed, yet the great body of the nation has been folded in the ſecure arms of peace. And by the bleſſing of God on the cauſe of Liberty in Europe; and the wiſe and ſteady exertions of our ſupreme Executive, aided by our Federal Council, we have been preſerved from the horrors and calamities of a foreign war.

3. "The ſuppreſſion of the late inſurrection" is mentioned by our worthy Preſident, as matter of public thankſgiving. And let the cauſe of that unhappy inſurrection be what it may, we will rejoice and praiſe God, that the conſequences were far leſs fatal than we feared; and that it has been wiſely overruled, not only for the ſuppreſſion of that rebellion, but for the ſtrengthening and cementing of the Union. May it alſo be farther beneficial,

by deterring others from oppoſing lawful authority, and prevent their making the deſperate appeal to arms.

4. "The proſperous courſe of our affairs, public and private," calls for our grateful acknowledgments.

That our wealth and population have rapidly increaſed within theſe few years paſt, much beyond any former calculations, cannot be denied. And we have the ſatisfaction ſtill to believe that the tide has not begun to ebb, but is yet increaſing. Our ſettlements are extending; the wilderneſs yields to the hand of cultivation, and becomes a fruitful field; towns are built, and cities enlarged. Citizens of every claſs find ſufficient employ, and ample encouragement to reward their induſtry. The liberal arts are nouriſhed, and uſeful knowledge diffuſed; and ſurely there can be nothing wanting but real piety to make us truly happy.

But from the uncertain tenure by which we hold theſe enjoyments, we are led to infer

2. That it is our duty to beſeech the kind Author of theſe bleſſings to continue them to us, and extend thoſe which we enjoy to all mankind.

And 1. By the proclamation we are directed "to beſeech the kind Author of theſe bleſſings graciouſly to prolong them to us."

We ſhall be naturally led to this if we ſuitably realize, that the ſame hand which beſtows our bleſſings, may take them away at any time, without aſking our leave. And ſuch is the verſatility of all earthly things, that we know not what will be on

the morrow, or even what the preſent day will bring forth. We know not how ſoon the preſent ſcene may be reverſed, and the dark clouds of adverſity overſhadow our brighteſt proſpects. Let us then humbly acknowledge our dependence on that living Fountain, and thankfully adore the Giver of all our mercies.

2. We are exhorted to pray God, "to imprint on our hearts a deep and ſolemn ſenſe of our obligations to him for them."

Without this, we can never be thankful: for if we conſider our enjoyments as the juſt reward of our own wiſdom or induſtry, we ſhall feel thankful to none but ourſelves. The Lord deliver us from the horrid ſin of ingratitude! As our bleſſings are multiplied, may we conſider our obligations increaſed, to love and adore our great Benefactor.

3. We are to beſeech the kind Author of our bleſſings, "to teach us rightly to eſtimate their immenſe value."

Our bleſſings, my brethren, are numberleſs and great. We are a people highly favoured of the Lord. Our civil and religious privileges are none of the leaſt; we ſit under our own vine and fig-tree, and none are permitted to diſturb or make us afraid. We worſhip God according to the dictates of our own conſciences, without the dread of an inquiſition, or fear of perſecution. We are indeed exalted to heaven in point of privilege; let us not forget, that "where much is given, there much will be required."

4. We are directed to pray that we may be kept from "abuſing" the favour we enjoy.

It is too often the caſe, that thoſe who have called upon God in the day of their trouble, have forgotten him in the time of proſperity. Happy would it be if we could learn that ſacred leſſon, "to uſe the world as not abuſing it." Our bleſſings are given us to uſe, but not to abuſe. They are often beſtowed in abundance, ſo that we may diſperſe abroad, and give to the poor; and thus lay up a treaſure in the heavens, which fadeth not away. But ſhould we become vain in our proſperity, and forget the God which made us, and lightly eſteem the Rock of our ſalvation; we muſt expect he will turn his hand againſt us, and deprive us of the bleſſings we abuſe. May the Lord "preſerve us from the arrogance of proſperity," and enable us ſo to walk before him as a nation, that he may delight to proſper and bleſs us.

But we are to conclude our ſupplications by praying, 5. That God would "impart all the bleſſings we poſſeſs, or aſk for ourſelves, to the whole family of mankind."

This beautiful ſentiment, my brethren, breathes univerſal benevolence and good will to the whole human race. Much more is implied in it than what is expreſſed. I conceive that it fully authorizes and enjoins us, to extend our views to other objects not ſo particularly mentioned in the proclamation. And 1. We will fervently pray that the bleſſings of the Gospel of our Lord Jeſus Chriſt, which we ſo peculiarly enjoy, may be extended to all mankind.

That the altars and idols of Pagan ſuperſtition may fall before the light of truth; and that the ſhades of Mahometan impoſture may be diſpelled by the bright beams of the Sun of righteouſneſs. And that the dragon, and the beaſt, and the falſe prophet; and all the antichriſtian powers, which have in any way oppoſed and perſecuted the religion of Jeſus Chriſt, may be ſubdued. May the goſpel with its benign influences extend from land to land, and from ſea to ſea; until the knowledge of God ſhall cover the earth, from the riſing to the ſetting ſun.

2. As we enjoy the bleſſings of PEACE, we ſincerely wiſh the ſame to all our fellow-men.

Baſe indeed muſt be the heart, which for any pecuniary advantages would wiſh a war to continue, which makes ſuch havoc of the human ſpecies. Hence, my brethren, let us offer up our prayers continually to the GOD OF PEACE, that the preſent diſtreſſing war among the European nations may come to an end. And that it may terminate in the overthrow of tyranny and deſpotiſm; and in the eſtabliſhment of liberty and the EQUAL RIGHTS of man. And particularly, that that nation which came to our relief, in the day of our trouble, may ſpeedily *obtain* and *give* ſuch honourable conditions of peace, as ſhall convince the world that they are friends to liberty, order, and humanity; and are only to be dreaded by tyrants. May they ſoon realize all the advantages, which a free and enlightened people can derive, from a government framed by the unalterable principles of reaſon, and founded upon the eternal baſis of *equal rights*.

But 3. As we desire and enjoy LIBERTY and FREEDOM ourselves, we will not forget our brethren, who are in captivity and slavery.

Our unhappy countrymen, who have fallen into the hands of the *Algerines*, whose "tender mercies are cruelties," shall not be forgotten in our supplications. We will beseech the God of all compassion to remember them in the land of their captivity, and to give them favour in the eyes of those who have carried them captive. We will not only pray for them, but whenever we shall be called upon by proper authority, we will cheerfully subscribe for their redemption, and restore them again to the embraces of their friends, and the blessings of freedom.

But the benevolent sentiment we now dwell upon, does not confine our wishes here; no, we wish the same blessings of liberty which we enjoy to all mankind. May the day soon arrive, when not difference of climate or features, nor the colour of the skin,—when nothing but crimes shall consign any of the human race to slavery.

Urged by my own feelings, I am persuaded, my brethren, you will indulge me to mention in particular one of our suffering friends. I mean the brave, but unfortunate *Marquis de la Fayette!* "At the age of nineteen he espoused the cause of America," and early determined to embark for this country. But before he could accomplish his design, intelligence arrived at Paris; "that the American insurgents, reduced to two thousand, were flying before a British force of thirty thousand regulars." In

ſhort, things appeared ſo diſcouraging, that our commiſſioners at Paris "thought it but honeſt to diſſuade him from the preſent proſecution of his perilous enterpriſe." But nobly triumphing over every diſcouragement, he ſaid, "Hitherto I have only cheriſhed your cauſe—I am now going to ſerve it."* He at length procured a veſſel, at his own expenſe, and came to America. Soon after his arrival, Congreſs conferred on him the rank of Major-General, which he accepted of; but with the condition of ſerving at his own expenſe.†

His ſervices for ſeveral years together in the American army are too well known, to require a particular detail upon this occaſion. The latter part of his command, however, was peculiarly diſtinguiſhed by the difficulties he encountered, and the important ſervices he rendered this country. Particularly in counteracting, and haraſſing the movements of the Britiſh army in Virginia.

From his embarraſſed ſituation at a certain time, Lord Cornwallis thought himſelf ſo ſure of taking him, that he wrote to the Britiſh court, that "the boy could not eſcape him." But the fact proved juſt the reverſe; for he found, not long after, that it was impoſſible for him to eſcape; and was finally obliged to reſign himſelf and army as priſoners of war.

Can we now, my brethren, who enjoy the fruit of his toils, forget this generous patron of American freedom, who is now ſuffering the horrors of a wretched confinement, and languiſhing in a dreary

* Amer. Geog. p. 136, 137. † Ibid.

priſon? No, we will raiſe our ſupplicating voice to Heaven for him. And may that God who heareth the groans and ſighs of the priſoner, break the bars of *Magdeburg Caſtle*, and let that oppreſſed patriot go free. And may the glorious goſpel of peace, which proclaims liberty to *captives*, and opens the priſon doors to them that are *bound*, extend its heavenly influence throughout the world.

To conclude.

While we commiſerate the caſe of the unfortunate, and ſympathize in their diſtreſſes, let us endeavour wiſely and thankfully to improve our privileges and bleſſings to the glory of God, and the beſt good of our fellow-men. Let us diligently cultivate habits of "ſobriety, order, morality and piety;" and ſtudy to lead quiet and peaceable lives in all godlineſs and honeſty.

And may the God of Abraham, of Iſaac, and of Iſrael; the God in whom our fathers truſted and found deliverance, continue to be our God, and to bleſs us. "There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency upon the ſky." "The eternal God is thy refuge, and underneath are the everlaſting arms." "Happy is that people that is in ſuch a caſe; yea, happy is that people, whoſe God is the Lord."

AMEN.